

A discourse wrytten  
by M. Theodoro de Beza,  
conteyning in brieft the Historie of  
the life and death of Maister  
Iohn Caluin, with the Testament and  
laste will of the saide Caluin,  
and the Catalogue of his Bookes  
that he hath made. Turned  
out of Frenche into  
Englishe, by  
I. S.

In the yeare of our Lorde.  
M. D. LXIII.

¶ Seene and allowed according to the order  
appointed in the Queenes Maiesties  
Iniunctions.

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signe of the Crane.

1900



# The Printer to the Reader.



## RIEND READER

I offer vnto thee this present  
gathering or summe, contain-  
ing the Lyfe and Death of  
the Faithfull seruant of God,  
Maister Iohn Calvin: by the  
which thou shalt see maruel-

lous examples of the assaultes, that he hath endured  
for the Doctrine of the Sonne of God, and also what  
assistance God doth giue to his, when his honor and  
glorie commeth in question. In the meane time  
thinke it not straunge that this discourse doth not  
agree with the accustomed forme of Hystorians,  
for the purpose of the Auctor who is Master Theo-  
dore de Beza, a good seruant of God also, and a com-  
panion of Maister Iohn Calvin in the worke of the  
Lorde, was not to publishe it as an Hystorie, but  
onely for a Preface to the Commentaries of the saide  
Caluin vpon the Booke of Iosue, come to light sith  
his death. I haue thought good to aduertise thee  
hereof, to the ende that thou shouldest not thinke,  
that the memorie of so great and worthie a perso-  
nage myght be satisfied with so smalle a discourse,

A ij.

(albeit

## The Preface

(albeit that it is diligently and truly set forth) the  
which shall serue thee onely to this purpose - to  
make thee to hope and looke for an ample and  
goodly Hyſtorie of his actes and doings,  
which shall greatly profite to the  
aduancement of the Church  
of God: to whom be glory  
and honor for euer  
and euer.

Sobcit.



# Theodore de Beza,

## to the Christian Reader,

health and peace in our Lord.



If it had pleased God to haue kept longer among vs bys Faithfull seruaunt Maister John Calvin, or rather if the peruersitie of the world had not caused y<sup>e</sup> Lord to take him so sone to himselfe: thys should not haue bene y<sup>e</sup> last of his labours, wherein he hath so faithfully & so aptly employed himselfe for the aduancement of y<sup>e</sup> glory of God, & for the edification of his Church: And also now this Cōmentarie should not haue gone forth, without being as it were crowned w<sup>th</sup> some excellēt Preface, as are y<sup>e</sup> reast. But it fareth with it as it doth w<sup>th</sup> poore Orphanes, which are not so well provided for as their Brethren, bicause y<sup>e</sup> their father is to time ly taken from them. In this meane time I do see this Orphan to be of so good a house, thanks be to God, & so well resembling his father, that without any other Testimonie, he wil of himselfe become not onely agreeable, but also very honozable to all those that shall see him. And therefore also mine intent

A.iii,

bath



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hath not bene to recomende him by thys  
Testimonie, (for what needeth it:) but ra-  
ther to lament more with him of the death  
of him, which hath bene as a father, both to  
him & to mee: forsomuch as I neither may,  
nor ought to esteeme him lesse to be my fa-  
ther in that which God hath taught mee by  
him, than this Booke, and so many others,  
which haue bene by him writtē. I will then  
bewaile mee, but it shal not be wout conso-  
lation: for hauing regarde to him of whom  
I speake, I had rather haue had him lyuing  
here belowe, if h̄ felicitie wherin he is now  
placed, did not chaunge h̄ sorrowfulnesse of  
my losse into reioysing of his gaine: and I  
should smally haue profited by his so holpe &  
maruellous doctrine, & by his lyfe that was  
so sincere & good, and by his death h̄ was so  
happy & Christian, if I had not learned by al  
these meanes to submit my selfe to the pro-  
vidence of God, being fully contented and  
satisfyed therewith. Now as concerning his  
doctrine, wherof I will first speake, so farre  
vnable are the multitude which haue spokē  
against him, to yelde it suspected with all  
men of good iudgement, that on the contra-  
ry, the same might serue for an infallible ar-  
gument to approue and confirme the same:  
for



of Maister Iohn Caluin.

for so much as none hath at any time stood  
against it, but he hath well felt that he hath  
addressed himselfe not against a man, but  
against a very true seruant of God. Also he  
maye lawfully affirme (and all those who  
haue knowen him will be good and lawfull  
witnesses) that he had neuer enimie, which  
in assaying of him made not warre against  
God. For after that God did raise his cham-  
pion to enter within that lyst or stecade, it  
may be well sayde, that Satan hath picked  
him out euen as though he had forgotten al  
the rest, to assaile him, and to plucke hym  
thorowly downe, if he had bene able. But  
on the other syde God hath gyuen him that  
grace, & he hath adorned him with so many  
trophæes or victorious tokens, as he hath set  
manifest enimies against him. If then wee  
shall speake of the combats that hee hath  
inwardly indured for & doctrine, there may  
nothing make them to seeme easie & sleight,  
but onely & diligence which he did alwayes  
use, because he would not suffer his enimies  
to take breath, and the constancy which God  
gaue vnto him, neuer to yelde or bend how  
little so euer it were, in the quarell of the  
Woꝛde. The Anabaptistes can beare wit-  
nesse, who shortly after the beginning of

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his Ministerie in thys Church, to wit the  
yere. 1536. that he could so wel and happily  
behaue himselfe in open disputation with-  
out the helpe of the Magistrate, that imme-  
diately the grace of them was utterly destroyed  
in this Church: which is y<sup>e</sup> more to be won-  
dered at, bicause that the greatest number of  
the Churches of Almaine are yet at thys  
day greatly hindred by them: and if there be  
any that is free from them, it hath bene ra-  
ther by rigour of Justice than otherwyse.  
He had an other combat to fight against an  
Apostate named Carol, byō certain calum-  
nies & false reportes: who beyng also ouer-  
throwen as well by writing as by worde,  
and cast out of the Church of God, dyed mi-  
serablye at Rome in an hospitall, as an ex-  
ample to those which do reuolte from Jesus  
Christ, to folow a Paister which doth so wel  
recompence his seruants, both in this world  
and in the other. And an other time, to wit  
the yeare of our Lord. 1553. Michel Seruet  
a Spaniard of cursed memory, happened to  
come, who was not a man, but rather, an  
horrible Monstre, compounded of the aunci-  
ent and new heresies, and aboue all an ere-  
crable blasphemour against the Trinitie, and  
namely against the Eternitie of the Sonne  
of

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of God : This same beyng come to thys  
towne, and apprehended by the Magistrate  
bicause of hys blasphemies, hee was here so  
substancially encountred, that he had no de-  
fence but a certaine vntamed obstinacie, by  
reason wherof by the iust iudgemēt of God  
and man, hee ended by the punnishment of  
fyre, his wicked life and blasphemies which  
he had vomited, both by mouthe & writing  
by the space of thirty yeares & more. About  
two yeaeres before there came a certaine de-  
ceitfull fryer a Carmelite, & was sodainly  
become of a deuine, a Whisitian, named  
Hierosme Wolseck of Paris, who to get  
him estimation, thinking himselfe to bee in  
Cloistre, and not in a Church of God, which  
he neuer did know but by heare say, and af-  
terward being procured by certaine naugh-  
tie and euill disposed persons, of whom it  
shalbe hereafter spokē, began in open Con-  
gregation to condempne the doctrine of the  
eternall prouidence & predestatiō, as though  
we made God the auctoz of sinne, & culpable  
in the condemnation of y<sup>e</sup> wicked: Caluin in  
y<sup>e</sup> very place did stand against this disguised  
Wolse, & did so answer him by word both  
opely & priuately, & afterward also by writing  
that the aduersarie had no trouth of his syde  
remai,



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remaining, but a certaine Monkish shame-  
lessenes, which made him & doth make him  
at this day filthy & stincking to euery man y  
hath any good vnderstanding: yea by his  
owne iudgemēt, as shalbe declared by testi-  
monies of hys owne hand whensoever neede  
shal require. For this wicked man who had  
deserued punishment for a seditious acte,  
being vled by the Magistrate very gentlye,  
because that they thought that there might  
hereafter some remedie be founde for hys  
sophisticall ignorance, after that he had  
done so many offences and wickednesses as  
he was able in the Churches nere there a-  
bout, seing himselfe thre times dyuen out  
of the dominions of the Lordes of Berne,  
in the ende being intollerable to anye man,  
did giue glory to God, acknowledging hys  
errors: and especially his euill conscience,  
at Orleans in open general Synode of the  
Frenche Churches, the yeaere. 1562. in such  
sort that men had some hope in him. But  
after that being againe possessed by suche a  
lyke euill spirite, is retourned to his first er-  
rors, and is dyuen from all men, as hee is  
well woorthy, and doth serue yet at this pre-  
sent daye in all places where he goeth, for a  
testimonie of the wrath of God against all  
such



of Maister Iohn Caluin.

such as do resist y<sup>e</sup> truth. Shortly after there  
was a certaine remanaunt of Seruetistes,  
who declared themselues, as one being a  
lawyer of those quarters: who afterwarde  
for the lyke cause was driven from the vni-  
uersitie of Tubing by y<sup>e</sup> right noble Duke  
of Wirtemberg, and bicause he did cōtinue  
in his blasphemies, for which he had bene  
chastized by imprisonment and suffred to  
recant by the iudgement of the sayd Lordes  
of Berne, with this man there was confes-  
derate a certaine man of *Calabria* named  
Valentine Gentill, an other of *Sardegna*, a  
*Piedmontois* named Iohn Paul Aleiat, a *Physi-*  
*sition* of *Saluces* named George Blandrata.  
These men wrought vnder ground as well  
as they coulde, shewing their blasphemies  
againste the thre persons in one deuine  
Essence and beyng, vntill the time that this  
faithful seruant of God withstanding them,  
some banished awaye, others of them ac-  
knowledging their blasphemies, haue de-  
maunded mercy at y<sup>e</sup> handes of God & of the  
Seignorie. But shortly after, those wycked  
ones returned (contrarie to their othe) to  
their blasphemies, & in the ende with their  
complices conueyed theselues into *Pologna*,  
where they haue steyred by and doe yet at  
this

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this day, innumerable troubles, yet haue they notwithstanding euen to & in the very place where they are, felt & perceyued what the force was of y<sup>e</sup> faithfull seruant of God, of whom we speake: by whose writings the Churches of *Polognia* haue bene so fortified, that the Faithfull haue bene greatly established, & the enimies of the truth so weakened, y<sup>e</sup> with the helpe of God, their ruine is at hande. Behold these are the principall combats that he hath fought within, for the doctrine, which is much more harde to sustaine than to resite, as y<sup>e</sup> Bookes shall testifie to the posteritie. As for y<sup>e</sup> other enimies, they haue alwayes assailed him from a farre of, but not so farre of, but that he hath touched them more nigh than they would willingly: his learned workes against the Anabaptistes and Libertines can make sufficient declaration. And as for the great Goliath *Bigbius*, who was it that did beate downe and ouerthrow him and his *Belagianisme*, but only the power of the Lord in the hande of *Caluin*: who did shut vp the mouth of the glorious Cardinall *Sadolet*, but on'y hee: who hath more happily fought with & ouerthrowne y<sup>e</sup> herte of *Boares* gathered together to destroy & woroute by y<sup>e</sup> Vineyard of y<sup>e</sup>

Lord:

of Maister Iohn Calvin.

Who hath more greivously or more per-  
rillously in deede wounded Antichrist to the  
death: who hath more boldly & more aptly  
made answer to the wicked (*interim*) which  
hath so troubled Germanie: This is not  
all, for who hath bene of a more cleare sight  
to knowe and to reprove the wickednesse of  
false Evangelists, who framed themselves  
to all men meete: Who hath more constan-  
ly defended y puritie of the doctrine against  
the most dangerous kinde of enemies: to  
wit, those which vnder the colour of peace  
and vnion doe endeuor themselves to corrupt  
the puritie of the same: And as touching  
the miserable contention that was moued  
about the matter of the Supper, seying the  
fire so greatly kindled, his whole desire was  
to quenche it by a cleare exposition of the  
matter; without naming of any man: the  
which he hath so wel and so aptly done, that  
he that shal wel consider his writings, must  
confesse y next after God, it is to him, that  
the honoz of the resolution is due, which  
since hath bene folowed by all men of good  
iudgement. This notwithstanding, Satan  
enforced himselfe by all meanes possyble,  
to haue set deuision betwæne hym and the  
Church of *Zuriche* in thys discentyon:  
which



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which among others hee hath alwaye esteemed and honozed. But it was in vaine, for on the contrarie when they had in p[re]sence conferred together, they continued thorowlye of one accord; and then was the consent of all the Churches of Guise & of the Guisias, framed & imprinted in many tongues, to the great edificatiō of the people of God. That did much displease certaine obstinate men, among whom there was one named Joachim Walsphale, an other Tilema Veshusius, which were the moste earnest and seruent enemies of the truth and concord. He was thē enforced to entre into combat, whereby he dyd so maintaine the truth, and ouerthrowe and suppress the ignoraunce and shamelesnesse of such personages, that he wonne great commendation, and the aboue named great shame: yea even among those of their sect & nation, and the Church of God hath bene the moze confirmed in the true and holesome doctrine. In conclusiō, I thinke y there is no heresie auncient, nor renewed, nor newly forged in our time, which he hath not destroyed to the very foundations. For among al other his excellēt Graces there were twō that did shyne in hym: to wit, a singular sharpnesse of spirite to disco-

uer



of Maister Iohn Calvin.

uer where the difficultie of matters did lye,  
and then also a mervellous dexteritie and  
aptnesse to make his answers without the  
losing of any one worde, as all they wil con-  
fesse, yea the very enemies of the Gospell,  
which would attentively reade his workes.  
I have also omitted one Monstre which hee  
lykewise did defeate, albeit that in that be-  
halfe I fought on hys side: it is one named  
Sebastian Castalion, who bicause hee had  
some knowledge in the tongues, and had  
also a certaine aptnesse in the Latin tongue,  
he was here receiued to governe the schoole,  
But this spirite being so naturally enclined  
to please himselfe, did so digne hym in his va-  
nitie, that in the ende he drowned himselfe  
therein, bicause we coulde neuer winne so  
much of him, as to cause him to take the  
paines to reade the Cōmentaries and other  
workes to resolute him. That was the cause  
why he did openlye condemne þe song called  
*Canticum Canticorum*, in Latin, as a filthye  
and wanton Booke: which when it was  
layde to hys charge, he vomited out openly  
a thousande iniuries against the Pastors of  
this Church: Whereupon being commaun-  
ded by þe Magistrate to auouch his sayings,  
and being convinced of manifest malice and  
enill

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emill speaking, by iustice he was appointed to depart the town after y he had acknowledged his fault: being then in y ende retired to Basil, he continued there, vntill y time of the trouble y was stirred vp by Hierosme Bolser, vpon Predestination, the same man which helde alwayes of the perfection of the Anabaptistes, but it was secretlye and among his owne sect, otherwys making no difficultie at all to shapelymself like to euery man, and being also greatlye prouoked by the death of Seruet, he discovered hymself openly, first in a booke which he caused to be imprinted in Latin and in French vnder a false and counterfeyt name of Martin Bellie, to whose errors and blasphemies I haue answered. He also made an other treatise which he calleth in Latin *Theologia Germanica*, vnder the name of Theophile, and in French an other treatise of the olde and newe man. In the ende he did turne oz rather ouerthrowe and confounde y whole Bible in Latin and French with so vile a shamelesnesse & ignorance, that it is maruell that anye man coulde delight therein, were it not that newe things are alwayes agreable to Ambitious spirites, whereof there is at this daye as great plenty as euer  
there

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there was. He did set before his translation, an Epistle dedicated to the late good king Edward of Englande, whereby vnder colour of preaching Charitie, he ouerthroweth the auctoritie of the Scriptures, as darke or vnperfect: to þe ende to sende vs to perticuler reuelations, to wit, to þe dreames of the first abuser & deceiuer y<sup>e</sup> would declare and shew himselfe. Hee did also make certaine notes vpon the ninth chapiter of the Epistle to the Romaines, wherby he doth opely maintain Pelagianisme, & doth not acknowledge any decree and ordinaunce of God, but only in those things y<sup>e</sup> are good of their owne nature, forging in God a permission contrarye to his wyll, & falsely laying to our charge, that we make God the Aucto<sup>r</sup> of sinne. All this did not any thing moue the faithfull seruant of God, because y<sup>e</sup> such calumnies & errors had bene already aunswered a thousand times, vnto the time that hee himselfe made a certaine collection in Latin of certaine Articles and arguments, which some men saide were taken oute of the Bookes of M. Iohn Calvin, adding thereunto certaine replications: & this booke was sent closely to Paris there to bee imprinted, but God prouided for it and caused the firste coppye to come



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to my hands, in such sort that we our selues did cause them to be put in print here, wyth such aunsweres as it did deserue: hee after that he vnderstode the whole matter, knew not how to aunswere the Pastors and Ministers of Basile, but sayde that he was not Auctoz of those articles, being shortly after called to aunswere vpon the doctrine of free wyll and of the prouidence of God, in open disputacion at Basile, hys doctrine was condemned. And bicause that certayne yeares before he had bene receiued to the profession of the Graeke tongue, by those that did not vnderstande of hys errors, hee was commaunded not to deale neither by worde nor wryting but with hys lecture, which thing he promised and did verie euill obserue it, continuing alwaies as he mought, in sowing of hys errors and disceiptes: and of a verie malice that he had against mee, who at that tyme was in Fraunce greatlye troubled, to my great grieve, in the ciuil warres: or at the least being moued with some vnmeasurable ambition, hee wrote a little booke intituled, Counsell to desolate Fraunce, without putting his name to it, or naming the place wherin it was printed, albeit it was a free towne: in it doth he condemne all the  
French



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French Churches of sedition and rebellion,  
and giueth counsell to eucry one to beleue  
what he wpll, and by that very meane ope-  
ning the gate to all Heresies and falle doc-  
trines. I did not vouchsafe to make aun-  
swere to that worthy counsell, which decla-  
red this man to be ouer beastly and ignozant  
in that whereof he did entreate, & very euill  
exercised in suche affaires, but in the steade  
of it I did aunswere to many pointes wher-  
of he rebuketh mee, mingling with them  
most villaine and intollerable errors, vnder  
colour of defeding that which I did mislike  
in his Latin translation. This myne aun-  
swere being dedicate to the pastors of the  
Church of Basil, was the cause that the  
sante Castalion was called by the Church  
and afterwarde by the Seignorie, and was  
commaunded to make aunswere to that  
wherewith I charged him, and did offer my  
selfe to proue by hys owne writings: but  
within few dayes after death deliuered him  
from that trauaile. I knowe well that thys  
long discourse shalbe misliked of some men,  
as though I spake as a man loded with pas-  
sions, and coulde not be content to suffer the  
dead to be at rest in their grane. But I may  
well protest befoze God y I did neuer hate  
B. ij. the

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the man in hys lyfe time, with whom also I neuer had to doe nether in good nor euill in perticuler, much lesse that I woulde now hate and persecute the deade which are put ouer to the iudgement of the Lorde. But it was needefull to make thys knowen, to the ende that euery man myght beware of hys Bookes and disciples that hee hath left behind him. Whilost these things were doing, a certaine Disciple aduauced himselfe, to wit, Frañces Baldwin, who could no more continue in one Religion than in one place, but chaunged dwelling place & condition in maner euery day, & Religion at y least three times, in y ende hauing no more consciēce to loose, he placed himself in a certai Religion, like to y of Chanonnes Regulars, the which being such in general as were y reast of al their troupe, yet whē ther is a question of their perticuler, thei become Moncks in y that is profitable for the Monkes: and on y contrarie they be alwayes seculars, when Monkry pleaseeth them not: & thys worthy personage did kisse y Pantophle as the reast haue done, & bicause y people should be out of doubt y he did it vnfainedly, he receiued a good and a worthy absolution of his king, to enter againe into y fauour of his holinesse & his

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his Cardinals, vnto whom for recompence of all his euill hap he became slaue. If then it cōe in question to haue one to write against vs, this is the best Catholique in the world: but on the other side if he must frame himselfe to those y are as it were betwæne two prons, & boast them y they holde the meane, then this good man spitteth out y reformatiōs of y Romish Church, & speaketh stoutly of certaine abuses, but it is wout touching the principal, & in such sort notwithstanding, y euery mā which knoweth him not, would thinke he did meane good faith, & not to purchase him credite. This galaunt for his beginning, sayled not in the yeare, 1561. to set forth a booke of such stufte, wout any name, at the present time y men were at the conference of Poyssy. Caluin vnderstanding the meaning of this wicked one, made answer briezely according to his blage: but verye paretorylie and fully, giuing certaine attaints to him that was chiefly culpable of this euil. Baldwine vpon this begā to chafe, & afterwarde left not to some oute his rage against him whom he had so often called father and Maister, onely to make it knowen y he was reuolted in dæde, whereupō Caluin did querthzow him, by one only silence.



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For as touching the iniuries and outrages  
against his person, he did alwayes esteeme  
them honorable for the name of the Lorde  
whom he serued, so much as to be blamed  
by a wicked man, is a token of vertue. And  
as for his reprehensions concerning the doc-  
trine, the one sort were so slender and so im-  
proper in his iudgement, that they deserued  
no aunswere, the others were but recitals  
borrowed elsewhere, and refuted more than  
a thousande times. And so much as it is  
to me, that this Apostate hath also addrest  
him to gratifie his Maisters, I haue taken  
vpon mee to aunswere hym for the seconde  
tyme, which thing I hope also well to dis-  
charge, with the grace of our God. These  
be the principall combats that this worthy  
personage hath happily endured for y<sup>e</sup> truth  
of the Lorde. As touching the reast, in this  
discourse I thinke I haue entreated of the  
greatest part of his lyfe: for what was his  
lyfe other than a continuall doctrine, as wel  
by worde as by writing, and by all his man-  
ners and order of lyfe? the which also will  
doe very well to be declared perticularly, to  
the ende y<sup>e</sup> euery man may vnderstande the  
maruels of God in the person of this excel-  
lent man, He was borne in Noyon, an an-  
cient

cient and famous towne of Picardie, the  
 yeare. 1509. the tenth of Iuly, of an honest  
 house and of a reasonable wealth, his father  
 was named Gerard Caluin, a man of good  
 vnderstanding and counsell, and therefore  
 greatly desired in the houses of noble men  
 dwelling in those partes: by reason wherof  
 his saide Sonne was the better and moze li-  
 berallye brought vp, at his fathers charges  
 notwithstanding, in company with the chil-  
 dren of the house of Mommoz, with whom  
 also he was in cōpanie at y<sup>e</sup> schole at Paris.  
 Hee was alway of a singuler good wit, and  
 aboue all other things of a very good consci-  
 ence, enemy to vices, and greatly giuen to  
 the seruice of God as men did then call it: in  
 such sort as his minde was wholly to deuini-  
 tie, which was also an occasion that he was  
 prouided of a benefice in the Cathedrall  
 Churche of Noyon. Yet was his father al-  
 wayes minded that hee shoulde studie the  
 Lawes, and he also on his part hauing alre-  
 die, (by y<sup>e</sup> meane of a cosin and frinde of his,  
 named Maister Peter Robert, otherwyle  
*Oliuentanus*, who afterwarde tourned y<sup>e</sup> Bi-  
 ble out of Hebrue into French and imprin-  
 ted it at Neuschastle,) tasted some thing of  
 the pure Religion, began to withdralw him-  
 selfe

## The Lyfe and Death

selfe from Popishe superstitions: which was the cause that beside the singuler reuerence that he had towarde his father, he did agree to go to Orleans to the same ende, where there did then reade an excellent mā named *Peter de l'Estaille*, who was afterwarde President of the Court of Parliamēt in Paris, vnder whom he did so profite in short space, that he was not accompted a scholer, but as an ordinarie Doctour, as oftentimes hee was rather in deede a teacher than a hearer, and he was offered to proceede Docto: without paying anye thing, which thing also he did refuse. And bicause that the vniuersitie of Bourges was then also famous by the meane of that excellent Lawyer *Andre Alciat* which then did reade there, hee woulde him. In the meane time he exercised himself also see and heare in holye letters, with such fruite and profite, that all those whose heartes it had pleased **G D** to touche, giuing them to vnderstande what the differences were that were then moued concerning matters of Religion, did not onely beare towarde hym singuler affection, but had him forthwith in great admiration for the learning and scale that was in hym. Among other with whome he did frequent  
and



of Maister Iohn Caluin.

and compaigne, then at Bourges there was an Almaigne an excellent personage a Professor of the Greeke tongue, named *Melchior Volmar*, whom I doe so much the more willingly remember, because it is very he that was my faithfull gouernor and teacher all the time of my youth, for the which cause I will praise God all the dayes of my lyfe. Thys good man seying Caluin not to be well instructed in the Greeke tongue, caused him to studie the same, wherein he did greatly helpe him, as he himselfe hath witnessed, dedicating to him hys Commentaries vpon the seconde Epistle of S. Paule to the Corinthians, and did him the honoꝝ to call him his Maister & instructor. In this meane time his father died, which was the cause y he left y studie of the Lawes, and returned to *Noyon*, and then to *Paris*; where notwithstanding his youth, hee was not long vnknownen, noꝝ without honoꝝ, by all such as had anye feeling of the truthe: hee of hys parte dyd then resoluē to dedicate hymselfe wholye to G D D, and did trauaile wyth great profyte in suche sorte, that being in *Paris* in the tyme of the Rector named *Monsieur Copus*, there happened a seditio  
where

## The Lyfe and Death

whereupon hee was sent to the Court to be preferred, where he was knowen and very well receiued of all those that had any pure affection and sounde iudgement in those sayes: In the ende seying the miserable estate of the Realme of Fraunce, hee determined to absent himselfe and to be where he might liue moze quietly & according to his conscience. He then departed out of Fraunce in the yeare. 1534. and in the same yeare he caused to imprint at Basil his first instructiō as an Apologie, dedicated to Fraunces y first French King of that name, in the behalfe of the poze faithfull that were persecuted, whom they did most falsely name Anabaptistes, to excuse them towarde the Princes Protestantes, of the persecutions that they then vsed against them. He passed also into Italie, where he saw my Lady y Duchesse of Ferrare, yet at this day liuing, thanks be to God, who when shee had seene & heard him, forthwith iudged of him as hee was, and euer after vntyl his death, did loue and honoz him as an excellent Organe of the Lorde. In hys returne from Italie y which he had but seene, he passed (in a happie time) thorow this towne of Geneva, which not long befoze had receiued the Gospell by the  
prea

of Maister Iohn Caluin.

preaching of M. William Farell, and dyd  
meane nothing lesse than to tarry there, but  
to passe thorow it and to go to Basil, or else  
to Strasbourgh. But the Lord being euen  
then willing to prepare a way to his so great  
goodnesse as his pleasure was to bestowe  
vpon his Church by the meane of him, did  
put in the heart of the sayde Farell to stay  
him: which thing was very harde for him to  
doe, in such sort that after many requestes  
& desyres he was fayne to vse adiurations.  
The he was contented to stay, not to preach,  
but to reade Diuinitie, and this came to  
passe in the yere. 1536. in the beginning of  
September. When hee was in this sort de-  
clared Docto: in thys Church by lawfull  
election and auctoritie, hee then framed a  
briefe forme of Confession and Discipline to  
giue some shape to thys new erected Church.  
Hee made also a Catechisme which  
may be wel called one of his excellēt works,  
and hath yelded inaruellous fruite, beyng  
so well framed, that it was afterwarde tur-  
ned out of Frenche into Hebrue to winne y  
Jewes, into Greeke & Latin for y scholes,  
also into Italian, Dutch, Englishe, Scottish  
and Flemishe, & also Spanishe, for all these  
nations. These prosperous beginnings dyd  
greatly



## The Lyfe and Death

greatly mislike Satan & his, who failed not, (as it was an easy matter to doe in the first change of y<sup>e</sup> estate of Religio) to set himself against the proceeding of the Gospel. Albeit y<sup>e</sup> it was receiued w<sup>th</sup> an oth by all those of this towne. Maister Calvin on y<sup>e</sup> other side as he was in daede of a noble minde, withstoode firmly & constantly with Maister Farel, y<sup>e</sup> seditious persons, hauing also on his side an other good mā named *Comrant*, a Minister also of this Church, being blinde of his bodily eyes, but could wel see w<sup>th</sup> the eyes of his spirit, whom also y<sup>e</sup> said Calvin had brought frō Basil, where he did remaine bicause of the great persecutions, y<sup>e</sup> were in Fraunce: The ende was such, y<sup>e</sup> the Lord being minded euen at once to take his seruant out frō the presse, & to purge this Towne of certain seditious persōs which did abuse y<sup>e</sup> name of y<sup>e</sup> Gospel, to plāt his name else where, & last of al to frame his seruāt by certain experience of things which did after ward stand him in great steade: it was ordeined (y<sup>e</sup> greater part of y<sup>e</sup> Couंसel not being the best) y<sup>e</sup> the forenamed should depart y<sup>e</sup> towne w<sup>th</sup>in. 24. houres, bicause y<sup>e</sup> they wold not minister y<sup>e</sup> Supper of the Lord in a Citie y<sup>e</sup> was thē so troubled and stirred. Whē thys was declared to the  
said

of Maister Iohn Caluin.

said Caluin, his aunswere was y if hee had  
serued me, he should haue bene ill recompens  
ced, but he serued him, who in steade of euil  
recompēcing his seruāts, did alwayes giue  
thē more than they deserued. And he might  
iustly so say: for he had folowed the example  
of S. Paule, in seruing of the Church vpon  
his owne charges & cost. He then departed to  
the great grieffe of all the good, first to Basil,  
& then to Straßbourg, wher being receiued  
as a treasure, by those excellent mē M. Mar  
tin Bucer, Capito, Hedio, and others, who at y  
present did shyne as precious Pearles in y  
Church of God, hee there erected a French  
Church, & therein did establishe Ecclesiastical  
discipline in such sort, as y Almaines could  
neuer yet attaine vnto, for their Church,  
euen to this very day: he did also reade Di  
uinitie w great admiration of euery man, &  
then he began to write vpon S. Paule, dedi  
cating his Cōmentarie vpon the Epistle to  
the Romaines to M. Simon Grineæ, who  
was accompted to be the best learned of the  
Almaigne nation, & was his great friende:  
he had also this grace among others, that  
hee brought to the faith a great number of  
Anabaptists which were sent vnto hym out  
of all partes, and among others one named  
John

## The Lyfe and Death

John Stordent of Liege, who within short  
tyme after dying of the Plague at Stras-  
bourg, he tooke his widow to wyfe, whose  
name was *Idelleto de Bure*, a verie graue and  
honest woman, with whome hee liued af-  
terwarde verie quietly, vntyll our Lorde  
tooke hir away to himself, the yeare. 1548.  
without hauing had any childe: at the same  
very time there were holden in Almaigne  
certaine imperiall assemblies or diets for the  
matter of Religion, at Wormes and at  
Ratisbone, in the which Calvin was chose  
for one of the chiefe by the aduise of all the  
Diuines of Almaigne, where he did so be-  
haue himselfe & his renoume became great  
euen among the very enemies, and Phillip  
Melancthon among others, did euen then  
receiue him into singuler friendship which  
did alwayes laste afterwarde, and did then  
call him ordinarilye the Diuine, in token of  
singuler hono<sup>r</sup>. In the meane time & Lorde  
did erecute his iudgements at Genena, pu-  
nishing certaine which beyng in the place of  
Syndique. 1538. were the cause of the ban-  
nishment of Calvin and Farel, in such sort  
as one of them beyng gyltie of a sedition, &  
thinking to saue himself thoro<sup>w</sup> a window,  
did all burst himselfe, an other of them ha-  
uing



of Maister Iohn Caluin.

uing committed a murder, was by order of iustice beheaded, the other twaine being convinced of certain vntrowth against the state of the towne, fledde awaye and were condemned in their absence. When the towne was purged of this scroth, they began then to bewaile Calvin, & he was desyred thither againe by sundry Ambassadors fro Geneva, and by the intercession of the Lordes of Zurich, to the Lordes of Strasbourg, who made great difficultie. On the other side Calvin seeing how he profited in Strasbourg, would in no wise consent therunto, albeit to declare the good wyll that he bare to the towne, the yere. 1539. a whole yere after hys banishment, hee maintained the cause thereof or rather of the truth of God against the Cardinal Sadolet, in a large and learned Epistle which is printed among the reast of hys woorkes. In thende he was threatened with the iudgements of God if he did not obey to that vocation, in such sorte that to the great sorowe of the Lordes of Strasbourg, and especially of Maister Bucer and his companions, he was licenced to be at Geneva for a certaine time. But when he came thither and was receiued of singuler affection by those poore people which acknowledged their fault,

## The Lyfe and Death

fault; & hauing a great desire to heare their  
faithful Pastor, they helde him there conti-  
nually: wherunto in the ende the Lordes of  
Strasbourg consented, vpon condition that  
he should be alwayes a Bourgeois of their  
tolne. They would also y he should haue  
had alwayes y reuenue of a Prebend which  
was appointed vnto him for hys stipende of  
his reading. But as he was a man clearly  
boide of all greedinesse of the goodes of thys  
worlde, so coulde they neuer bring to passe  
that hee woulde receiue so much as the va-  
lue of one Denier thereof. And in this sorte  
he was againe established at Geneva, the  
yeare. 1541. the. 13. of September, where  
forthwith hee framed an order of Ecclesia-  
sticall Discipline, which hath alwayes since  
continued there firmly, albeit Satan and  
hys adherentes haue employed all their  
forces to abolishe it. Now hee that woulde  
here declare particularly all the trauayles &  
paines that thys excellent personage hath  
endured since by the space of. 23. yeares as  
well within as without, hee shoulde haue  
matter sufficient to fil a great volume. For  
if euer there were tolne furiously assayled  
by Satan, and valiantly defended during y  
tyme, it was Geneva, the hono<sup>r</sup> belongeth  
onely

Es Hooker's  
refers to his  
ecclesiastical  
olity.

of Maister Iohn Caluin.

to God, but it ought and may lawfullpe be  
said y<sup>e</sup> Caluin hath bene y<sup>e</sup> instrumēt of hys  
vertue & power. If there be questiō of bigi-  
lance, Satan & his could neuer take him vn-  
prouided, but either he hath warned y<sup>e</sup> flocke  
befoze hande, o<sup>r</sup> else p<sup>r</sup>eserued it in y<sup>e</sup> place.  
If we shal speake of integritie, he is yet vn-  
bozne, y<sup>e</sup> hath sene him cōmit any fault in his  
office, o<sup>r</sup> to yelde, be it neuer so little, so<sup>r</sup> any  
man liuing, o<sup>r</sup> to haue varied in doctrine o<sup>r</sup>  
life, no<sup>r</sup> neuer misreported man. If we shall  
speake of labour & paine, I beleue y<sup>e</sup> his like  
is not to be founde, beside y<sup>e</sup> he p<sup>r</sup>ached cō-  
tinually euery daye in the weeke, and most  
commonly, and as often as he was able, hee  
p<sup>r</sup>ached twiſe euery Sonday: hee did reade  
diuinitie thre times in a weeke: hee made  
declaration in y<sup>e</sup> Consistorie o<sup>r</sup> as it were a  
whole lesson euery Friday, in conference of  
the Scripture which we call Cōgregation,  
& did continue this order thozowly wout in-  
terruption vntill his death, & in dede neuer  
did sayle so much as once, except it were by  
extreme sicknesse. Further, who is able to  
recite his trauailes ordinarie and extraordi-  
nary, I knowe not if any man of our tyme  
hath had moze to heare, to aunswere, and to  
wryte, no<sup>r</sup> matters of greater importaunce.



## The Lyfe and Death

The onely multitude and number of hys bookes and writings are sufficient to astonishe any man that shall se them: but much more those that shall reade them. And that which maketh hys labours more wonderfull, is that hee had a bodye so weake of nature, and so lowe brought with watchings and ouermuch sobrietie, yea and being subiect to so many diseases, that all men y had sene him, would haue thought y he coulde not haue lyued at all. And notwithstanding this, hee neuer left of day nor night his trauaile in the workes of the Lord: & he coulde not endure to heare y requestes and exhortations of hys friendes which they daylye made vnto him, to the ende that he shoulde take some rest. I wyll alledge onely two examples. The yeare, 1559. beyng assayled and maruellously greued with a feuer quartane, he did not withstanding, in the chiefest of hys sicknesse, set forth the laste edition of his Christian Institution, and did translate it thoroowe oute into French. Likewise in his last sicknesse, which were the stone, the gout, y Hemorrhoides, a pethylike feuer, shortnesse of wynd, beside his ordinarie disease of the Agriame, he did him self translate wholly that great volume of his Commen-

men

of Maister Iohn Caluin.

mentaries vpon the foure laste Bookes of  
Moyse: examined the translation of y<sup>e</sup> scriptu-  
re: made this booke vpon Iosue, and did peruse  
the greatest part of the translation and an-  
notations of the New Testament, in such  
that he neuer ceased from writing but ony  
eighyt dayes before his death, hys voice be-  
gynning to fayle him. Beside hys innume-  
rable paines and his charges, in all the mis-  
chiefes and perilles, wherein this pooze Ci-  
tie hath bene, assailed within by many mu-  
tinous and desperate Citizens, tormented  
without a hundred thousand wayes, threat-  
ned by the greatest Kings and Princes of  
Chrissendome, because it was alwayes a re-  
fuge and defence for all the poore children of  
God afflicted in Fraunce, Italie, Spayne,  
Englande, and else where, it was so that  
Caluin bare alwaye the greatest burden: to  
be short he myght well saye with S. Paule,  
Who is he y<sup>e</sup> is troubled & I do not sorrowe:  
And it was not without cause y<sup>e</sup> euery mā  
had his refuge to him: for God had adorned  
him with so wyse and good counsell, that  
nener man repented him of the following  
of it, but I haue knowe many fall into great  
and extrenie inconueniencies which would  
not beleue him. Thys hath bene founde so

## The Lyfe and Death

by many experiences and prooves, namely in the seditions that happened the yere. 48. 54. and. 55. to breake and disorder the discipline of the Church, where he thrust himself naked in among y<sup>e</sup> swordes drawne, and in hys presence & wordes he so frayed the most desperate mutines of them, y<sup>e</sup> they were enforced to prayse God. The lyke was in the conspiracie *Catilinariæ*, which was the verreyere. 55. to haue murdered all the French, by y<sup>e</sup> Captaine of y<sup>e</sup> towne named *Amicus Petrius* and his conspirators, which coniuration carrying with it a maruellous number of daungers and trauayles, in the ende, the Lords of hys great grace, by the wysedome of hys seruant brought it to that passe y<sup>e</sup> it is now at: to wylt, to the greatest quietnesse and felicitie y<sup>e</sup> euer this Citie did knowe. As touching his ordinary life & dyet, euery man can witnesse that it was so temperate, that ther was neuer excesse in it, no more was there of nigardise, but a commendable meane, saying that he had alwayes to small regarde to his health, being contented for the space of many yeares w<sup>th</sup> one repast in. *xxiiij.* houres, and neuer receiuing any thing betwene his meales in such sort y<sup>e</sup> all that euer the Physicians could perswade hym vnto in y<sup>e</sup> point, was

salvum sato  
at one meal  
a day



of Maister Iohn Calvin.

was y<sup>e</sup> about half a yere before his last sick-  
nesse, he did take at times about none a litle  
wine and would soupe of an egge, y<sup>e</sup> causes  
were the weakenesse of his stomack, and y<sup>e</sup>  
Siegrame, for the which he saide hee could  
neuer find any remedy but a continual dyet,  
in such sort as I haue knowen him often-  
times to eat no meate in two dayes. Be-  
ing of so small a dyet, he slept very little: & for  
the more parte he was constrained to warme  
him vpon his bedde, whereon also hee hath  
made the greatest number of his booke, be-  
ing continually happily occupied in spirite.  
This is the order y<sup>e</sup> this excellent seruant of  
God did continually obserue, forgetting  
himself to serue God & his neighbour in his  
vocation & charge: yet could hee not so doe  
but y<sup>e</sup> Satan did rayse vp against him al the  
damnablest slaunders of y<sup>e</sup> worlde, but y<sup>e</sup> is  
no newes, for it is the rewarde y<sup>e</sup> the worlde  
in all ages hath giuen to those that would  
dralwe them from perdition. I wyl not  
answer those that doe call him Heretique  
and worse than Heretique, (whereupon  
they haue forged a name of Calvinistes)  
for hys Doctrine maketh answer on  
the contrarie more than sufficientlie.  
Some haue charged hym w<sup>th</sup> ambition,

## The Lyfe and Death

but if they be able in anye point to proue it,  
I am content to be cōdemned. Is there any  
man that hath folowed greater simplicitie  
in the expositiō of the Scriptures, and hath  
moze wherewith to set hymselfe forth: if  
hee woulde haue profaned the Scriptures  
with subtile and vaine ostentations: Hee  
would rule all, saye they. O villaine & false  
shamelesnesse: what preheminence did hee  
euer seeke: & if he had sought it, who coulde  
haue kept him from it: with whom did hee  
euer strue for the first or the seconde place,  
when men haue not giuen vnto him that  
which the giftes and graces that God had  
giuen him did require: when hath hee bene  
sene alter, be it neuer so little: when hath it  
bene sene that euer hee did abuse his charge  
and his auctoritie towarde the simplest in þ  
world: when did he take in hande any thing  
without the aduise or against the opinion of  
hys companions: To be short, what diffe-  
rence was there euer betweene him and vs,  
but that he did excell vs all in all humilitie  
among other vertues, and also in that hee  
tooke moze paine than all we did: was there  
any man moze simplye apparelled or moze  
modest in al respectes: was there any house  
considering the estate of the man, I doe not  
saye

of Maister Iohn Caluin.

Saye lesse sumptuous, but moze slenderlye furnished with moueables: And if men wil not beleue mee and ten thousand witnessess with mee, at the least let them beleue the slender wealth of hys brother & onely heire, and also the inuentorie of all his goods, and it shall be founde that all that euer hee lefte behinde him (accompting also hys booke which were dearely solde bicause of his precious memorie, to all men that were learned) doth not errede the value of two hundred crownes. These maye also aunswere these shamelesse euill reporters who haue talked so largely, that the one sorte sayd hee was a Usurer, the other that he was a very bancker: a matter so worthe of scozne and so falsely rayled, that anye man that euer did knowe him, wyl neuer require aunswere to such an vntrouth. He was so couetous that hauing in the whole fife hundred florines for his stipende, which doth not amount to thre hundred liures tournois, yea he sought to haue lesse, & the accomptes of this Seigniorie can witnesse it. Hee hath bene so couetous of thys worldely goodes, that being in fauour, yea & honored both of Kings, Princes & Lordes of many nations, and hauing dedicated his workes to them,

all his goods  
of Caluin  
at 800  
warrant  
but 200  
nonoob



## The Lyfe and Death

I know not (and I think I should haue known it if it had bene otherwise) that ever he resigned of them to hys vse the value of. xx. Crownes. Also he had the sacred worde of God in such reuerence, that he had rather to dye than to vse it as a bayte to Ambition or auarice. Hee did dedicate hys booke to private persons, acknowledging some benefite or friendship, as he did a very learned & singular Cōmentarie vpon the booke of Seneca concerning the vertue of Clemencie & gentlenesse, which he wrote in Parris, being of the age of. 24. yeres, & did dedicate it to one of the Lordes of Monino, wyth whom hee had bene brought vp, not at theire charges notwithstanding. The like hee did with his Commentaries vpon y<sup>e</sup> Epistle of S. Paule to the Romanes, being dedicated to Simon Grine: vpon the first to the Corinthians, to the Lord Marques Caraciol: vpon the second to the Corinthians, to Melchior Wolmar his Maister that taught him the Greeke: vpon y<sup>e</sup> first to y<sup>e</sup> Thessalonians, to Mathurin Cordier his gouerner in the colledge of S. Barbara at Parris in his first youth: vpon the second, to Benet Tertot his Physitian: vpon the Epistle to Titus, to his two singular friends & companions in y<sup>e</sup> worke of y<sup>e</sup> Lord, Maister

Wil

of Maister Iohn Caluin:

William Farel & M. Peter Viret: and the booke of offences to Lawrent of Pozmâdie his auncient & continuall friend. As concerning h others which hee did dedicate to certaine things, Prinees, or cōmon wealthes, his meaning was to encourage the one sorte to perseuer in h defence of h childre of God, & to stirre vp the others to the lyke. Wherefore also when he saw h such men did h contrary, he made not straunge to put out their names & to put in others, which onely came to passe in two of his Prefaces. This he said as touching this crime of auarice. Others on h other side haue reported him to be prodigall & a player, but it was as true as h report of those h charged him w fornicatiō. As concerning prodigality & the fruites therof, hys bookes wyll well declare euen to h ende of the world, of his pastimes, & of the shamelesnesse of such lycers. As cōcerning whoredome, it is maruell h any mā durst so farre to stray, as to forge h euil report, were it not that it is a thing accustomed against h most excellent seruants of God. But he is yet vnbozne that euer did suspect him of whom we speake in any place whersoener he bled: hee liued about nine yeares in Mariage very chastely, when hys wyfe was deade, he

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hee continued in wydolwerhead aboute the  
space of. xvi. yeaeres , euen to hys death.  
In all that time who is he that euet percei-  
ued the least token that might be of so vn-  
worthie an acte in him? And what woman  
was there so villaine and shamelesse y durst  
to beholde without shame a forehead so re-  
uerende and shewing to all men that did  
beholde it, all puretie and fredome? Who  
hath bene a more rigorous enemy to whoz-  
dome than he? It is true that the Lord hath  
exercised him touching this matter toward  
such as touched him neare. There hath yet  
woyse happened in the house of Jacob and  
David , than to him of whom wee speake,  
and in a more straunge sorte. But what did  
Satan in this behalfe gaine of the faithfull  
seruaunt of God , but only shame & rebuke  
to himselfe in the later daye before the seate  
of the Sone of God? And now to them that  
hee had stirred vp, to rayse such sclatunder,  
Whoredomes, Adulteries, and incestes, are  
accompted for pastimes and exercises of the  
wicked ones, in soxt, that one of the greatest  
faulkes that they finde with the reformed  
Churches, is y there whoredome and adul-  
terie is punished: In the meane while if  
there be any such fault or offence founde a-  
mong



of Maister Iohn Caluin.

mong vs, albeit that it be extremely pun-  
nished, they accuse vs with open mouth. In  
so doing, (if they sayde truth,) what other  
thing doe they than blame vs in that that  
we resemble thē: But without entring any  
further into this discourse, it muste needes  
be, (will they or no) confessed y the theues  
do not haunt where y Magistrates & Potē-  
tates are: but to exercise such thigs it were  
more meete to dwell among thē where such  
offence is a vertue. But to returne to my  
purpose, it shalbe well founde y this faith-  
full seruant of God hath shewed to all the  
wo:ld a singuler example, in condemning  
this villaine and stincking vice, as well in  
them as in others: for when there were any  
found faultie, he had no regarde at al wout  
accepting of persons, but to GOD and hys  
Church: and I say nothing in thys, but that  
which all such as did knowe hym well, wyll  
testifie before God. Ther haue bene others  
which haue named him to be irreconcilia-  
ble, cruell, and also bloudye, which some of  
them woulde moderate, naming him only,  
to seuer. The defence is sone made, God  
be praised, and it shoulde not be necessarie,  
were it not y it shal do well to rebuke some  
of them for their peruersitie, and to aduer-  
tise

## The Lyfe and Death

rise the others of their ingratitude towards God. I sayde in the beginning that which I doe now saye, which is,  $\text{p}$  he neuer had enemies but such as did not knowe him, or else such as made open warre against GOD. I will bring forth to witnesse thesame, a p<sup>ro</sup>ofe moze than sufficient, it is, that hardely may there be any man founde in our time of hys calling, againste whom Satan hath made moze cruel warre by al kindes of outrages, but he neuer pursued any man in any court no: attempted  $\text{p}$  law against any, no, he neuer sought any reuenge: also hee neuer had house no: enheritaunce, no: neuer did deale w<sup>th</sup> any traffique or occuppyng whatsoeuer it be, but it is very true  $\text{p}$  when they banded against  $\text{p}$  doctrine of God which he taught, hee woulde neuer yelde in any thing, but would according to the holy lawes that be here established, prosecute, that the mockers of God might be hadled according to their desert. But which are they that will blame that, but onely those that doe transfoyme a vertue mo<sup>st</sup> rare and singuler, into a vice ouermuch common and hurtfull. By the waye, what if I say, and may lawfully say it in deede, that a number euē of those against whom hee hath bene enforced to stande for

matters before recited, haue honozed his cō-  
 stancie by their own testimonies : I coulde  
 name at y least thre, which I wil not name,  
 notwithstanding thow of them being brought  
 to punishment for their faults & offences, did  
 in the sight of all the people, thinke all the  
 honoz & thanks y they might yeld vnto him  
 during the same, not to be sufficient, calling  
 him their Father, crying out, saying, y they  
 were unworthie of hys presence, aduertise-  
 ments & prayers, considering they had not  
 harkened to his fatherly admonitions. The  
 third being in his bed sick cūe to death, who  
 had bene during his lyfe y counsellor of all  
 these strayed ones, coulde neuer be persua-  
 ded y God would forgine him, if y his faith-  
 full seruāt, whom he had so much offended,  
 did not also forgine him. So far were these  
 men of from charging him either w cruelty  
 or ouermuch seueritie. I confesse y hee hath  
 alwayes shewed y Magistrates, how dete-  
 stable y accepting of persons is in the sight  
 of God, that they must holde the Balaunce  
 aright : & that God abhorreth not only those  
 which doe condemne the innocent, but also  
 those which pardon y offender. Now if it be  
 vice to say so, & to put it in vse, y holy Ghost  
 must then be condemned who hath so saide:



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or if it be otherwise, such blasphemers that doe call the ordinance of God, cruelte, must haue their mouthes stopped. But, say they, he was ouer rigorous against adulterers and heretiques: I may well answer that which is true, as all the towne doth know, that he neuer iudged anye man, for it was not his office, and he neuer thought to do it: & if they haue demaunded his aduise, not to confounde the estates which God hath deuised, but to be gouerned according to the worde of the Worde. I knowe well that I myght auouch it, if I sayde that they haue not alwayes folowed his counsell. But lea- uing that, what are these mercifull reasons able to alledge, when I shall say vnto them that which is true, which is, that there was neuer yet good gouernement in anye com- mon wealth wherein adulterye hath not bene iudged worthy of death: and yet it can not be proued that any one simple adulterer hath bene punished in this Citty by death. As concerning Heretiques, where is, I pray you, that great rigour: where is it that this bloudy mā hath shewed one iote of a bloudy nature: There are fewe townes of Guille and of Almaine where they haue not put Anabaptistes to death, and lawfully: they haue

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haue bene cōtented here with banishment, Wolsec hath here blasphemed against the prouidence of God. *Sebastian Castellion* hath here spoken euill of the very bookes of the holy Scriptures. *Valentine* hath here blasphemed against the essence of God: None of them haue here bene put to death, two of them were onely banished, the other was set free by an honorable amendes towards God and the Seignorie. Where is this cruelty? Only one *Seruet* was put to the fire. And who was euer more worthy than that wicked one, hauing for the space of thirtie yeares in so many sundrie sorts blasphemed against the Eternitie of the Sonne of God, giuing the name of *Cerberus*, to the Trinitie of the three persons in one onely Diuine essence, making the baptisme of yong children of no value, hauing gathered and heaped together all the filthy stinkes that euer *Sathan* did vomite out against the truth of God, hauing seduced an infinite number of persons, and for the chiefe and principall of all his wickednesses, would neuer neyther repent in giuing place to the truth, whereby hee had bene so often times conuicted, nor shewe any token of conuersion. And if wee should come to the iudgement of the Churches,

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ches, who would not rather alowe y<sup>e</sup> which  
al the Churches of Almaine, and namely  
Philip Melancthon a mā greatly renoumed  
foz hys meekenesse, hath not only spoken,  
but also publISHED by writing, the prayse of  
so iuste an execution: To ende this matter,  
they which discommende such an act, could  
neither better set fozib their ignorance in  
blaming y<sup>e</sup> which deserueth singuler com-  
mendation, nor yet their rashnesse, when  
they deale w<sup>th</sup> him who did but the office  
of a faithfull Pastour, putting y<sup>e</sup> Magistrate  
in minde of hys dutie, endeuo<sup>z</sup>ing him by  
all meanes to bring suche a wicked man to  
some amendement, and in the ende, not foz-  
getting anye thing that might let that such  
a pestilence should not infect his flock. There  
are others which haue reported hym to bee  
very cholericke, I wyll not make of a man  
an Angell, yet notwithstanding, because I  
do know how maruellously God hath bene-  
serued by that same very behemencie, I  
ought not to keepe silent that which is true,  
and that I doe know. Besyde his owne na-  
turall inclination to choller, hys witte be-  
ing marvellous prompt, the feily of many,  
the multitude and infinite varietie of the  
affaires



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affaires for the Church of GOD: and forwarde the later ende of hys lyfe, hys great and continuall diseases, had made him vnquiet and frowarde: but sure hee was farre of from any delight therein, for on the contrarie, no man did better perceaue nor so much finde it as did hee. Thys he sayde concerning hys lyfe and conuersation in hys house, in whome this onely default (that euer I knewe) was tempered wyth so great and amiable vertues, and so seldome or neuer at all accompanied with other vices which are alwayes wont to folowe y same, that he neuer offended any of hys friends neither in worde nor deede. But as touching in publike concerning the charge that GOD had committed vnto him, it is there that I muste needes maruell at the great wysedome of God, turning all things to hys glorie, and chiefly in hys most singular instrumentes and Organes. Such as haue seene and knowen wyth what kinde of men he hath moste commonly had to doe, the thinges that God hath declared and done by him, the circumstances of times and places, they in deede may iudge wherto suche a vehemencie, I say, a vehemencie in

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deede

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deede Propheticall, did serue and shall serue to all posteritie. And that which made him more maruellous, was, that nether hauing no seeking any thing lesse than that which is so muche required by those that would be feared by meane of an outward apparance, the moste obstinate and peruers were constrained to bende vnder the great power of God, which did compasse about his faithfull seruaunt. They which shall reade his wrytinges, and shall rightly seeke the glory of God, shall there see this maiesty (whereof I speake) to shine. As concerning such as doe at this day handle religion, as they doe politique affaires, which are more cold than yse in Gods cause, and more enflamed than the fire, in y<sup>e</sup> which concerneth their particuler causes, and which doe cal al y<sup>e</sup> choller, which is more frankly spoken than they would, even as he neuer sought to please such men, even so doe I thinke it not meete to stand about the answering of them. What would these wise & temperate men say then, (seing there is no question but of God,) if they had more earnestly felt such a choller? I am sure they would haue bene also on their part as euill contented, as I doe thincke, and shall think

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thinke my self happy during my life, to haue  
enjoyed so great and so rare a vertue, bothe  
openly & priuately. Euen as I coulde neuer  
be weary of solacing my self in the absense  
of so woorthy and excellent a personage, in re-  
presenting him vnto me by the discourse of  
his rare and exquisite vertues: no moze can  
I without very great sorowe, make an end  
of that which resteth, and may notwithstanding  
in no wise bee leste vntouched, for so  
much as it is, as it were, the crowne and  
beauty of all his life. Beside that God did  
place this great wisdom and vnderstanding  
in a weake bodye, and disposed of it selfe to  
the disease of the pthylike, whereof he also  
died: the studies of his youth had made him  
very leane and weake, and when he came  
once to the affaires, he had alwaies so small  
respect concerning the trauaile of his mind,  
that withoute the speciall grace of G D,  
(whom it pleased to builde his Church by  
the meanes of that instrumente) it had not  
ben possible for him to haue come to the age  
which the Phisitians doe call the declining.  
The yeare. 1558. being required by the  
Lordes of Franckfort to make a boyage  
thither, to appeale and provide remedie for



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certaine troubles that were in the Frenche Church, which was newlye receiued in to that towne: at the retourne of thys long & trauayllsome voyage, he had a terciã feuer, very sharpe, which was as it were the first pushe at hys health: in such sorte that in the yeare of our health. 1559. hee was assayled with a long and perillous feuer quartane, during the which, to his great grief, he was enforced to abstaine from both preaching and reading: but hee was neuer vnoccupied in his house, what counsell so euer me gaue him, in sort that during that time, hee began and ended his last Christian institution both in Latin and in French, where of wee will speake in the conclusion. Thys sicknesse brought him so lowe, that neuer afterward he coulde recouer his full health, he drewe euer afterwarde hys right legge after him, which oftentimes did greatly greue him: his auncient diseases put them in order also: to wit, the head ache, and great rawnesse which caused a continuall defluxion: hee was also greued with the Hemorrhoides, so much the moze in that that at some other time by chaunce that part was made verie weake: the cause was for that he neuer suffered his minde to rest. He had

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a continuall vnperfect digestion, wherunto he neuer gaue any heede, but when the disease compelled him. The colliques also followed, and then in the ende the goute and the reast. Beside this, by straying himselfe, and by a gnawing defluxion, he fell into a spitting of bloud, which did weaken him to the vttermost. In the midst of so many diseases, it is a thing very straunge that this sharpnesse of Spirit was rather letted than diminished, and this dexteritie of iudgement nothing altered. There was only this euil, that the body coulde not followe the spirite, albeit that he did sometime enforce himselfe, vntil the time that he was so grieued wyth the shortnesse of his wynde, that with great paine hee was scarcely able to remoue hys ftwo or thye paces. The Physitiā employed all their industrie, and he on his side did followe their counsel to the vttermost, notwithstanding his griefes & so many diseases together mingled. But it was all in vaine, as he did alwaies say, looking vp to Heauen, speaking often these wordes, *Lozde how long?* And then in the ende he remained without stirring, hauing yet the vse of hys speache, but could not long speake or continue any purpose by means of the shortnesse of his

*D.iii.*

*bzeath.*

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breath, yet notwithstanding this, he ceased not to labour. For in this laste sicknesse, as hath ben aboue said, he did wholly translate out of Latin into frenche, his Harmony vpon Moyses, did peruse the Translation of Genesis, wrote vpon this booke of Iosue: and in the ende did peruse and correte the greatest part of the Frenche notes vpon the Newe Testament, whiche other men had before hande gathered. Beside this he was alwaies occupied in the affaires of the churches, answering by worde and by wytyng, when occasion required: all be it that on our parte wee made request vnto him, praying him to haue greater regard to himself: but his answer was alway to vs, that y<sup>e</sup> whiche he did was nothing, requiring vs to suffer, that God mought finde him alwaies watching and labouring according to his ability in his worke, even to his last breath. The xvj. of April, he made his Testamēt in briezfe, as he did alwaies auoid the vse of moe words than neded, as much as in him was, which doeth containe an excellent and singular testimony for euer, that he spake as he beleued, which was the cause that I did willingly inferre this same, word by word, by



by the consent of his brother and only heire  
*Antonie Caluin*, to the end that this acte may  
 remain for ever, as it hath pleased God that  
 the Testaments of some of his moste excel-  
 lent seruantes haue bene enregistred, to  
 be perpetuall witnesses, that one very spirit  
 of God did gouerne them, both in their life,  
 and in their death: and also to make the bet-  
 ter knowne the extreme shamelesnesse of  
 suche as would beare men in hand that bys  
 death was not according to his life. And if  
 any man doe thinke any thing to be herein  
 other than trouth, I will not stand much in  
 saying againste him: onely I doe geue him  
 warning whatsoeuer he be, to thinke what  
 thing it is, that maye be true and firme  
 among liuing men, if it be lawfull  
 for a man to dout that which hath  
 bene done in a Towne, in the  
 sighte and knowledge of  
 such as wold heare or  
 vnderstand it.



D. liij.

The

The Testament and last VVill  
of Master Iohn Calvin.

**I**N the name of God, Be it known and apparant to all men, that in the ycare 1564. and the. 25. day of Aprill, I Peter Cheuelat, Citezen and Potaryswozne of Geneua, was called by the famous Iohn Calvin, minister of the worde of God in the church of Geneua, and Burgesse of the said Geneua, being sicke and weake of his body only: the same man declared to me that he would make his Testament and declaration of his last will, desiring mee to wyte it accordinglye, as he shoulde speake and pronounce it: which according to his request, I made, and wrote it by him, and accordinglye as he spake and pronounced it to me, worde by worde, without leauing any thing oute, or adding any thing there vnto, in forme as followeth.

**I**N the name of God, I Iohn Calvin Minister of the word of God, in the Church of God of Geneua, (feeling my self greatly oppressed with sundry diseases, that I can not otherwise thinke, but that God wil shortly take me out of this world) haue determined to make and put in wyting my Testament and declaration of my laste will, in forme folowing: which is, first of all, that I giue thanks to God, for  
that

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that he hath not only had pitie on me his pore creature, to take me from out of the bottomlesse pitte of Idolatry, (wherin I was plüged,) to draw me to the light of his Gospell, and to make me partaker of the doctrine of saluation, wherof I was to much vnworthy: and that continuing his mercy, he hath spared me in so many vices and wickednesse, whiche dyd well deserue that I shoulde be caste of from him, an hundred thousand times: yea and that whiche more is, he hath stretched his mercy towards me so farr, as to be scrüed by me and my labour, to beare and to shew forth the truth of his Gospel, protesting that I will liue and die in that Faith which he hath giuen me, hauing no other hope nor refuge but onely to his free adoption, wherein my whole saluation is laid, embracing the grace that he hath giuen me in our Lorde Iesus Chryste, accepting the merite of his death and passion, to the ende that thereby all my sinnes may be buried, and beseeching him so to wash and purge me with the bloude of this great redeemer, which was poured out for all pore sinners, that I may appeare before his face, as bearing his Image. I protest also that I haue endeouored me, (according to the measure of the grace that he hath giuen me) to teach purely his worde, as well in Sermons as in wryting, and to expound the holy Scriptures faithfully. And likewise in all the disputations that I haue had with the enemies of the truth, I neuer vsed cautel nor Sophistry, but haue proceeded plainly in the maintenaunce of his quarell. But alas, the  
will



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wil that I haue had, and the Zeale, if I moughte so call it, hath bene so cold and slacke, that I finde me greatly endetted in all, and thorow all: and were not his infinite goodnesse, all the affection that I haue had, were nothing else but smoke: yea those graces which he hath bestowed vpon me, woulde yelde me more faulty: so that my recourse is, to that that he being father of mercy, will be, and shew him self father of so pore a sinner. As concerning the rest, I desire that after my decesse, my body may be buried according to the custome, to abide and wait for the day of the blessed resurrection. Concerning the smal portion of goods, which God hath giuen me here to dispose, I doe ordaine and appoynt for my only heir, my welbeloued brother, Antonie Calvin, only for credites sake, giuing him for all his part, the cuppe that I had of Monsieur de Varranes, praying him therewith to content himself (as I am assured he wil) seing that he knoweth wel that I doe it for no cause els, but to the end that that litle which I leaue, may remain to his children. Then, I bequeath to the Colledge ten Crowns, and to the purse of the pore strangers asmuch. Also to Iane, daughter to Charles Costan, & of my halfe sister, to wit on the fathers side, the sume of ten Crownes. Then to Samuel and Iohn, sonnes to my said brother, euery of the. 40. Crownes, & to my Nieces, Anne, Susan and Dorothee, either of the. 30. Crownes. As touching my Nephew Dauid their brother, bicause he hath bene alwaies light & rash, I giue him but. 20. Crownes for his chastisement.

## of Maister Iohn Caluin:

ment. It is in effect all the goods that God hath giue  
me, according to my rate and estimation, as well of  
my Bookes and moueables, with vessel and all other  
things. Notwithstanding, if it amounte to more, I  
would it wer distributed among my Nephewes, and  
Neeces, not excluding at all David, if God giue  
him grace to become more modest and staid. But I  
beleue as touching this article, there shalbe no great  
a do, namely when my dettes shall be paid, where-  
with I haue charged my brother, vpon whōe I trust,  
naming him executor of this present Testament,  
with reuerend Laurent of Normandy: giuing them  
full power and authoritie, to make an Inuentorye  
without forme of lawe, and to sell my moueables, to  
make money to fulfill the contentes of this my will,  
written this. 25. of April. 1564. So is it, Iohn Caluin.  
After that it was wrytten as before, at the  
very instant, the said renowned Caluin did  
seale it w<sup>th</sup> his owne seale, as sone as it was  
wrytten. And on the morowe being the. 26.  
of April, the yere aboue wrytten, the said re-  
nowned Caluin did cause me to be called a-  
gaine to him, being there together present,  
these famous mē, Theodore de Bēza, Raymond  
Chauuet, Michel Cop. Lois Enoch, Nicolas Coladon,  
Iaques de Bordes, Ministers of the worde of  
God in this Church, and that famous man  
Henry Scringer professor of Artes, al Bur-  
geoses of Geneua, in the presence of whom  
he

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he declared that hee had caused me to wyte by him and after his pronounciation, the sayd Testamente in the very forme and wordes aboue wyitten: praying me to reade it in his presence and in the presence of them that were ther required and desired to the same effect: which I did all aloud word by word; after the reading whereof, hee declared that such was his wil and last dispositiō, willing to haue the same obserued, and (for the better authorizing hercof) did desire and request the aboue named to subscribe thesame with me, which was also done the day and yeare aboue wyitten, in Geneva, in the streat called the Chanons streat, and in his dwelling house, In witnesse wherof, and for pꝛoofe of the same, (as reason is) I haue wyitten in y<sup>e</sup> forme aforesayd, this present Testamente, to make him ready for whom so euer the execution thereof shall belong vnto, vnder the common seale of our very honorable Lords and Superiours, & mine accustomed signe manuell, So is it signed. *P. Cheuelat.*

Being that the shortnesse of his wind did encrease more and more, he desired my Lordes the foure Syndiques, and the whole little ordinary Counsell, as they are called, to come and see hym together: and when they were



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where come, hee made to them an excellent declaration of the singular graces that they had receiued of God, and of the greates and extreme daungers from the which they had bene p̄serued, which he could well declare to them frō poynt to poynt, as he that knew the whole better than any man, and did put them in minde of diuers necessary thinges concerning God, touching the gouernment of their charge: to be short, hee did the office of a true seruant and Prophet of God, protesting the sinceritie of the doctrine that hee had taught them, assuring them agaynst such tempests as were at hand, if they would continue on frō good to better. And then he desired them in generall & in particuler, to pardon all his offences, which none euer found so grievous as hee did: he tooke them all by the hande, & know not whether there mought haue happened to these Lordes a more dolefull spectacle or sight, which they all dyd esteeme, (a good cause why, concerning his charge,) as the mouth of the Lord, & in their affection, as their owne father, seing that he had knowen and framed a great peece of their youth. The Fryday the .20. of Aprill, all the brethren Ministers bothe of the towne and countrey being aduertised at his requeste,

came

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came together to his chamber, to whome he gaue a great and long exhortation, wherof the substance and effect was, that they shuld perseuer in the well doing of theyre duetye after hys Deathe, and that they shoulde not saynt, seing **G D** would both mayntayn the towne and his Church, albeit they were threathned in many behalves: and also that they should suffer no malice or displeasure to raigne among them, but charitie by all meanes possible, and that they should be of perfect accord among themselves, & that they shoulde acknowledge howe greatelye they were bound to that Church, into the which God had called them, and that there ought nothing to turn them back: for those which haue tasted the truth and wylle leaue it, may finde ercules vnder the ground, but God wil not be mocked. To this he added a recitall of hys entrie and comming to thys Church, and of his conuersation therein: saying, that when he came thither, the Gospel was there preached, but thynges were farre out of order, & that the greatest fruit y<sup>e</sup> the Gospel had brought forth, was the breaking downe of the Idolles: but there were there many wicked people, & he was enforced to receiue many iniuries: but God did  
alwayes

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alwayes strengthen him to go thorow to it,  
albeit that of his owne nature he was fear-  
full: and he repeated twice or thrice these  
wordes, I assure you y of mine own nature  
I am timorous & fearfull. Also he put them  
in remembraunce, that when he came from  
Straulbourg hyther, hee entred into thys  
vocatiō as by constraynt, and seing no great  
likelyhōde of anye fruite to come, nor yet  
knowing what God woulde worke in that  
behalse, and in dæde that he had passed ma-  
ny harde things, but continuing on styll, in  
tyme hee saue the blessing of God vpon his  
laboure: he would then that euery mā should  
ware strong in hys vocation, and kepe good  
order, and that they should haue good regard  
to the people to holde them in continuall o-  
bedience of the true doctrine, and that they  
had alwayes among them Godly men, al-  
beit that it coulde not bee auoyded, but that  
there muste bee euill persones and rebelles  
among thē also, & that this should shew vs  
very faulty in the sight of God, if the things  
being come to so good passe, shoulde after-  
warde fall into decay by our negligence. As  
touching the reste, hee protested that hee had  
euer bene of one true affection wth y com-  
pany of his bzethzen, and desired thē to par-  
don



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Don hym if that at any time they had ſene in him any ſrowardneſſe during his ſickneſſe, and gaue them great thanks, (as often tymes hee vſed,) for that they dyd ſupply his place in preaching. In the end hee toke them by the hand one after another, whiche was wyth ſo greate ſorrowe and bytterneſſe of heart to euery of them, that I can not call it to minde wythoute greate and extreme ſorrowfulneſſe.

The ſecond of Maſij, hauing receyued letters from M. William Farell, Miniſter at Neuchſtall, (of whome heeretofore hath bene made mention,) and vnderſtanding that hee was minded to viſit him, being of the age of ſoure ſcore yere and moze, hee wrote to hym in this ſorte.

Be it vvell vvyth you my very good and deare Brother: and ſeing that it pleaſeth GOD that you ſhall remaine after mee, vvell maye you lyue, hauing alwayes in minde our Vnitie, the fruite vwhereof attendeth vpon vs in Heauen, according to the profit therof that the Church of GOD hath enioyed. I vvyll in no vvyſe that you trauayle to ſee mee, for I dravve my breath  
vvyth

of Maister Iohn Caluin.

vvyth great payne, and doe continuallye looke vvhenn my breath shal fayle me. It is sufficient that I liue and dye to CHRIST, vvhich is a gayne to his both in life and death, I comend you agayne to God vvyth all the Brethren in those partes. From Geneva this second of Maij. 1564. By vvholly yours Iohn Caluin.

From that time forth his sicknesse euen to his death was nothing else but a continual Prayer, notwithstanding that hee was alwayes in paynes, hauing often tymes in his mouth these wordes of the Psalm. 39. *Tacu Domine quia fecisti.* I held my peace O Lorde, because it is thou that hast done it. Other times he would say of the 38. Chapter of Esay. *Gemebam sicut Columba,* I dyd lamente as doth the Dove. Another tyme speaking to me, he sayd and cryed out, Lorde thou punishest me, but it is sufficient for me that it is thy hand. Many were desirous to come and see hym, but it had bene needefull to haue kept the gate open day & night, to haue fulfilled their desire. But hee foreseeing that, and knowing that the shortnesse of winde woulde not suffer hym to doe that which willingly he would; beside that also,  
E. j. not

## The Lyfe and Death

not well liking the curiosity of many, he besought them to contente them selues and to pray to God for him, and to suffer him somewhat to reſſe: yea, when I came to ſee hym, albeit that I was very welcome to hym, yet notwithstanding, conſidering my charge & I had, hee gaue me to vnderſtand fully, that he would not in any wyſe that hys particular cauſe ſhould occupy me in any reſpect in ſuch ſort that taking leaue of me, hee would often ſay that he made conſcience to let mee, were it neuer ſo little, albeit that hee was glad to ſee me: but his nature was alwaies ſuch, that he feared to ſtay (were it neuer ſo little) the profit of the church, and to trouble & leaſt that mought be his friends, although ther were nothing in the world more acceptable to them than to employ themſelues to doe him pleaſure.

He continued in this ſort, comforting himſelfe and his friends, vntill the Fryday the xix. of May, next before the Supper of Pentecoſte, on the which day bycauſe it was the cuſtome of this Church, & all the Miniſters ſhould aſſemble them to yelde as it were an accompt of their life and doctrine, and then in token of frienſhip they take their repaſt together, hee was contented that the ſupper  
1011



of Maister Iohn Caluin.

Should be made at his house, where hee caus-  
sing himself to brought in a chaire, as he cri-  
sted in among them he spake these wordes,  
My brethren I come now to see you for my  
farewel; for after this time I wil neuer cō-  
moe to table. This was to vs a piteous  
entrie, albeit that he himself sayd the prayer  
as well as he could, & enforced him to make  
vs merry, not being able to cate but very  
little: yet before supper was ended, he took  
his leaue, and caused himself to be caried a-  
gaine into his chamber, which was at hand  
speaking these wordes wyth as pleasaunt a  
countenance as he could, A wall betwene  
both shall not let at all, but that I wyll bee  
ioyned wyth you in spirit. It came to passe  
euen as hee had sayde: for vntyll that very  
day, what displease so euer he had, hee would  
be take out of his bed and brought in a chaire  
to his little table, but after this night he ne-  
uer shifted from lying vppon his backe, so  
greatly weakned, notwithstanding that he  
was leane of himself, that there remayned  
in manner nothing but onely lyfe, sauing  
that he was very little chaunged of face: but  
chiefly the shortnes of hys winde did so trou-  
ble him, that it caused his continual prayers  
and consolations rather to seeme sighes thā

C.ij.

wordes

## The Lyfe and Death

wordes to be vnderſtoode: and he was of ſuch  
a countenance, that hys only loke did plain-  
ly teſtify wyth what fayth and hope he was  
furniſhed. The daye that hee died it ſeemed  
that hee ſpake better and more at hys eaſe,  
but it was the laſte enforſement of nature:  
foꝛ that night about eight of the clock, euen  
ſodaynely, appeared the tokens of preſente  
Death, whereof I had ſpeedily worde, (foꝛ I  
was but newly departed from him,) & run-  
ning thither wyth certayn of my brethern,  
as ſone as I came, I found that he had al-  
ready yelded vꝑ his ſpirit, ſo quietly that hee  
dyd neuer rattle, but ſpake playnely euen to  
hys very death, wyth perfect vnderſtanding  
and iudgement, without euer ſtirring hand  
oꝛ ſoote: hee ſeemed rather to be a ſleepe than  
dead. Beholde as in an inſtante howe that  
very daye the ſunne dyd ſet, and the greateſt  
lighte that was in the worlde foꝛ the buyl-  
ding of the Church of GOD, was taken  
into Heauen. And we may well ſay that in  
our tyme by one onely man it hath pleaſed  
God to teach vs both to lyue & to dye well.  
The Night following, and the Daye alſo,  
ther was great lamentation thowout the  
towne: foꝛ the whole bodye thereof did be-  
waille the Prophet of the Lorde; the poore  
flock

of Maister Iohn Caluin.

flock of the Church did weepe for the departing of their saythfull Pastor: The Schole lamented her true Maister and teacher: and all in generall did bewaile their very father and comforter next vnto G. D. Many desired that they might see yet once his face, as men that could not leaue hym neither dead nor liuing. There were also diuers straungers newly come from farre of to see hym, which when they could not, for that men thought that he wold not so soon haue died, desired greatly to see him deade as hee was, and made great instance: but to auoyde all euill reportes and speech, he was buried about eyght of the clocke in the morning, and at two of the clocke at afternone according as he had appoynted, hee was carried according to the custome, to the comon Churchyarde called the great or large Pallatce, without pompe or any adoe at all, where he now lyeth abiding & resurrection, which hee hath taught vs, and hath so constantly hoped for. The body was accompanied by the greatest part of those that were in the towne, of men of all estates, which dyd the more lament hym, bycause there was small likelyhode to recouer (at the least of a long tyme,) suche a great losse. He liued as touching this mo:



## The Lyfe and Death

full lyfe, the space of fyre and fyftye yeares,  
lacking one Moneth and thyrtyene Dayes.  
Whereof he spent the iuste one halfe in the  
holye Ministrye, preaching and wryting,  
without euer chaunging anye thing, or di-  
minishing or adding to or from the doctrine  
that he taught the first day of his Ministrye,  
with such power of the Spirit of God, that  
nener wicked man was able to heare him  
without trembling, nor good man without  
louing and honoring him,

There resteth now no more but euen as it  
hath pleased God to make him to speake  
continually by his so learned and holy  
wrytings, that he may so be heard of  
the posteritic to the ende of the  
world, at what time wee shal  
see our God euen as he is,  
to liue and to raigne  
eternally w<sup>th</sup> him.

So be it.

From Geneva this. 19. of  
August. 1564.



## **Aduertisement.**

**S**O R bycause that there is none of the faythfull, who woulde not gladlye vnderstand the truthe of the number of Bookes that haue bene witten by the late M. John Calvin, to the end that hereafter men be not deceyued, as is wel knownen that the like hath hapned to the writings of great and excellent personages that men haue falsely set forth others vnder their name: It hath seemed therefore good to ioine to thys a Catalogue, as well of hys bookes and writings in Latine & French already Imprinted, as of those that yet are not, at the least of as many as may be called to minde.

Those which are not yet in French are marked wyth thys marke.\*.



The

# **The Catalogue of the Bookes and wrytings of Maister John Caluin.**

**Commentaries and lessons in Latin and  
French alreadie imprinted vpon the olde  
Testament.**

**Vpon Genesis.**

**Vpon the other foure Bookes of Moyses in  
forme of Harmonie.**

**Vpon the Booke of Iosue.**

**Vpon all the Psalmes.**

**Vpon Esaye.**

**\* Vpon Ieremie.**

**Vpon Daniel.**

**Vpon the. xij. þ are called little Prophetes.**

**Vpon the new Testament,**

**also imprinted.**

**Vpon the three Euangelistes in forme of  
Harmonie.**

**Vpon Saint Iohn.**

**Vpon the Actes of the Apostles.**

**Vpon all the Epistles of Saint Paule.**

**Vpon the Epistle to the Hebrewes.**

**Vpon the Epistles Canonickall of S. Peter,  
Saint Iohn, Saint James and S. Jude.**

**The**



# **The Catalogue of his Sermons** imprinted, which men gathered when he preached.

**Upon Job.**

**Upon the Commandements.**

**Upon the Decalogues of the 119. Psalm.**

**Upon the song of Ezechias in the 38. ca. of Clay.**

**Upon the beginning of the Harmonie of the  
three Euangelists.**

**Upon the 10. and 11. Chapters of the first  
Epistle to the Corinthians.**

**Upon the Epistle to the Galathians.**

**Upon the Epistle to the Ephesians.**

**Upon the Epistles to Timothy & to Tit.**

**Also many Sermons of the Birth, Passion,  
Death, Resurrection and Ascension of our  
Lorde Jesus Christ.**

**Four Sermons entreating of matters be-  
ry profitable for our time.**

**A Congregation made in the Church of Ge-  
neua, of the providence and eternall elec-  
tion of God.**

## **Sermons vpon the olde Testa- ment not imprinted.**

**Upon Genesis.**

**Upon Deuteronomie.**

**Upon the two booke of Samuel.**

**Upon**

**Upon the first booke of the Kings.**

**Upon many Psalmes.**

**Certaine summes of Congregations made  
vpon Josue, gathered euen as hee did en-  
treate of and handle the textes.**

**Upon Esaie.**

**Upon Ieremie.**

**Upon Ezechiel.**

**Upon the later eyght Chapters of Daniel.**

**Upon seven of the twelue little Prophetes.**

**Upon the Newe Testament.**

**Certaine Sermons moe vpon the Harma-  
nie of the thre Euangelistes.**

**Upon the Actes.**

**Upon the two Epistles to the Corinthians.**

**Upon the Epistle to the Thessalonians.**

**Upon certaine Chapters of the ende of the  
Epistle to the Hebrewes.**

**Lessons in Frenche not yet**

**Imprinted.**

**Upon the Psalmes, from the. 37. to the ende.**

**Upon Ieremie.**

**Upon the. 20. first Chapters of Ezechiel as  
well in Latin as in Frenche.**

**A Catalogue of other  
Bookes & treatises which  
he hath made in sundry times  
and sundry places.**

\* A Commentarie vpon the Booke of **Se-  
neca**, touching the vertue of Clemencie.

**His Christian Institution.**

A treatise against y<sup>e</sup> error of such as thinke  
that the soules doe sleepe after they be de-  
parted frō the body, vnto y<sup>e</sup> last iudgemēt.

**Two Epistles**, the one to flee Idolatrie, the  
other of the duety of a Christian man.

An aunswere to the letter which the Car-  
dinall **Sadolet** wzote to the Lordes and  
people of **Geneua**.

A treatise of the supper of the **Lozde**.

\* **Certaine verses** in Latin of the victorie of  
**Iesus Christ**.

A **Catechisme** for y<sup>e</sup> instruction of **Chilozē**.

A manner of Administration of the Sacra-  
ments, with the common prayers, and the  
maner how to celebratc the **Marriage**.

A defence of the pure doctrine concerning  
freē will, against the calumnies of **Albert  
Pighius**.

Annotations vpon the fatherly aduertise-  
ment made by the **Pope Paule** the thirde  
to the Emperour **Charles** the fift.

**Anti-**



Antidote or preservative against the articles of the facultie of the Sorbonistes of Paris.

A treatise or supplication to the Emperour concerning the necessitie of the reformation of the Church.

Against the Anabaptistes and Libertines, with an Epistle to the faithfull of Roan, against a Frier a Libertine.

An Aduertisement concerning the bodie & Reliques of Saints & what profit there cometh of them if they be diligently kept.

A treatise to the superstitions, with the excuse of the false Picodemites, with the aunswere of the Ministers of Zurich.

Antidote to the Actes of the counsell of Trent.

The very true meane to pacifie the troubles & to reforme the Church against the Interim.

An Aduertisement against the Astrologie Iudiciall, and such curiosities, which at this daye beare the sway in manner thoroughoute the worlde.

An agreement concerning the Sacraments.

A treatise of Offences.

Of the eternall Providence of God.

Against the detestable errors of Michel Seruet a Spaniard.

Three aduertisements to Melchior.

Against

\* Against Heshullius and yerto: of Stan-  
carus.

\* Against Valentin Gentil.

\* Aunswere to the calumnies which Seba-  
stian Castellion did sowe abroad.

\* An other short aunswere to other calum-  
nies of the same man.

A Congratulation to the reuerende priest,  
Maister Gabriel de Sacomā, of y Church  
of Lions chiefe Minister.

\* An aunswere to a certaine fine and subtil  
Pentre.

\* An aunswere to the outrages of Francis  
Baldwin an Apostate.

\* A short Aduertisement to the Faithfull of  
Polonia.

\* An Epistle to the foresaide, for the Confir-  
mation of the sayde Aduertisement.

An aunswere to a certaine Hollander, writ-  
ten to the people of the low countrey.

A Reformation to put to silence a certaine  
rascall named Antonie Catalan.

A Confession of the faith in the name of all  
the reformed Churches of the Realme of  
Fraunce, made during the Warres, to  
deliuer to the Empero.

Also a great number of Letters, counsels,  
aduertisements and aunsweres, as well  
in

in Latin as in Frenche, to diuers persons  
of sundry qualitie and estate: wherein is  
entreated of diuers matters, which (one  
day if it please God y it maye be set forth  
into light) men may then better see what  
was the wisdom, promptnesse, singu-  
ler iudgement, and the maruellous and  
diuine graces, that were in this Faithful  
Seruant of God.

## Finis.

Faultes escaped in the first Sheete.

A. iij. leaf, ij. side, iij. line, for more reade me.

A. iij. leaf, first side, x. line. for that reade the.

A. v. leafe, ij. side, xvj. line, for anye reade  
enery.

A. vj. leafe, ij. side, vj. line, for Gulle reade  
Swisse, & for Quilians read Brisons.



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don in Whitcrosse streate  
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of the Crane.

*Anno Domini. 1564.  
Nouembrii. 4.*

